DOCUMENT RESUME

ED 168 920 SO 011 576

AUTHOR Barriga, Patricio; And Others

TITLE The Facilitator. Technical Note No. 11.
INSTITUTION Massachusetts Univ., Amherst. Center for International Education.
SPONS AGENCY Agency for International Development (Dept. of State), Washington, D.C.
PUB DATE 76
NOTE 36p.; For related documents, see SO 011 568-576

EDRS PRICE MF01 Plus Postage. PC Not Available from EDRS.
DESCRIPTORS *Action Programs (Community); Adult Basic Education; Assertiveness; Basic Skills; *Change Agents; Change Strategies; Community Education; *Community Leaders; *Developing Nations; Economically Disadvantaged; Elementary Secondary Education; Futures (of Society); Leadership Training; Literacy; *Nonformal Education; Power Structure; *Rural Education; Social Change; Training Objectives
IDENTIFIERS Ecuador Project

ABSTRACT

This paper describes the concept, training, and experiences of community facilitators as change agents in a nonformal education project in rural Ecuador. Presently, the social, economic, and political context of the rural Ecuadorian consists of poverty, racial prejudice, economic exploitation, and psychological dependency. The project attempted to address these imbalances by initiating a change process through the development of self-determination and education. Activities such as literacy, cooperative theory, and agricultural techniques were conceived as steps leading to social participation. Twenty-six communities were selected. Characteristics of facilitators included a moderate level of literacy, willingness, residence in the community, and acceptance by the majority of the community. Following training by the project staff, facilitators then trained second and third "generation" facilitators. Group sessions consisted of trust building, negotiation of community goals and objectives, team building, and problem identification and solving. Project games and literacy and numeracy teaching methodologies were also introduced. Problems encountered were based on community suspicion that the project was either communist or evangelist. The author stresses that the facilitator concept is one that cannot be discussed in terms of specific and pre-determined characteristics; it is not a pre-packaged training component, but depends on the qualities of a given community. (KC)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED168920

The Ecuador Non-Formal Education Project is a joint project of the Ministry of Education in Ecuador and the University of Massachusetts, Center for International Education, funded under the auspices of the United States Agency for International Development.

TECHNICAL NOTE NO.

11

THE FACILITATOR

Note written by: Patricio Barriga
Valerie Ickis
Carlos Moreno
Enrique Tasiguano

SP-011576

U S DEPARTMENT OF HEALTH, EDUCATION & WELFARE
NATIONAL INSTITUTE OF EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

"PERMISSION TO REPRODUCE THIS MATERIAL IN MICROFICHE ONLY HAS BEEN GRANTED BY

D. Kahler

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC) AND USERS OF THE ERIC SYSTEM."

SUMMARY: Description of the concept of facilitator as an agent of change and of community development and its impact on the rural communities of Ecuador.

This series of Technical Notes has been produced by staff members of the Ecuador Nonformal Education Project. Each note focuses on a particular issue or technique which has been developed and tested in Ecuador. The notes contain the information available at the time of writing and analytic comments based upon available evaluation data. However, the notes are in no way an evaluation of the project. Their purpose is to share ideas and information about new techniques as they are developed. Project staff want to encourage comments and suggestions from readers who may have had experience with similar techniques in other settings.

The project is financed by USAID and is a joint undertaking of the Ministry of Education in Ecuador and the Center for International Education at the University of Massachusetts. Ideas and materials derived from the ideas were created jointly by staff in Massachusetts and staff in Ecuador. All materials have undergone considerable change in the field as usage in various situations indicated needed modifications. The notes attempt to accurately credit the creators of each technique. In some cases, though, ideas have been modified by a variety of people and precise assignment of credit is difficult. In all cases, various members of the staff have made substantial inputs into the final version of the materials.

After three years of effort the number of people in Ecuador and in the United States who have made substantial contributions to this project is considerable. Rather than trying to enumerate the particular contributions of each, we will only note that this has been a genuine bi-national effort.

These Technical Notes are reports of work in progress and will be issued periodically as they are written. A small charge of $1.00 per copy will be made to partially defray the costs of reproduction and mailing. The Technical Notes are available in both English and Spanish and may be obtained by writing to:

Ecuador Project , Hills House South
School of Education
University of Massachusetts
Amherst, Massachusetts 01002

David R. Evans
Series Editor & Principal Investigator

-DEDICATION-

We wish to dedicate this document to the Ecuadorian campesinos with whom we have worked. We are convinced that it is due to their tolerance, their enthusiasm, and their initiative that the activities described in this document have been successful. At times we were paralized by our own contradictions or insensitivity to the results of our behavior. It was at these times more than others, that the friendship, mutual respect, and insightfulness of our campesino collegues were crucial in moving the program ahead. We only regret we found no way for them to speak directly to you. Instead, we have chosen to present different views of the project, some through campesino's eyes and some through the vision of project staff, in the hopes that the various perspectives will provide a more balanced picture of our work.

Several parts of this Technical Note have been published previously in other reports of the Ecuador Nonformal Education Project.

-PERSPECTIVE-

During one facilitator training session, the arrival of a foreign university official sparked a short but intense conversation. The official walked up the hill obviously enjoing the brilliant day and the spectacular scenery around him. Below was the legendary lagoon of Colta-Monjas spilling out over the valley, surrounded by mountains in greens, yellows, browns, and oranges. In the distance, the massive snow covered sacred mountain, Chimborazo, dominated the panorama.

Greeting the participants through an interpreter, the official spoke of the beauty. A facilitator asked him what the beauty meant. "For me, this represents the beauty of Nature with its infinite textures and colors," emphasizing the miles of small parcels of cultivated land with their patches of bright colored crops. The same facilitator responded:

> If for you, this represents beauty, for us, these patchwork lands represents the oppression and exploitation in which we live.

-PERSPECTIVE-

Just after dusk, campesinos begin to leave their mud-walled houses and walk toward the school. They have no light; their feet know every bump of the half hour walk. By 7:30 about twenty-five people are collected around the dark concrete-floored building. One of the campesinos arrives with a petromax lantern and a key. They all enter, and after suitable pumping and preparation the room is reasonably well lighted. There is still a constant problem of shadows, as the lamp cannot be hung high enough for the light to shine down from above. Three of the campesinos take charge; until this time they were undistinguishable from the rest of the group. They work together as facilitators - a team of village educators directing and facilitating community learning activities.

Two circles are formed; the participants use the school's desk or sit on the floor. One group will choose a game from the three or four which the facilitators have brounght. The other will use the Ashton-Warner adaptation ("el metodo de Sylvia"), writing in notebooks and on the board. People choose their group. The game proceeds with much more interpersonal assistance than competition-conscious Americans would be comfortable with. Each player is surrounded by at least two fellow participants acting as coaches. Play is intense, but is punctuated by outbutts of laughter. The Ashton-Warner group concentrates on writing in notebooks, aided by two of the facilitators who circulate quietly among the intent students.

After two hours, the groups come together to talk over some of the ideas which have emerged from the Ashton-Warner group. This night the discussion centers around the possibility of obtaining running water for the community. The facilitators guide the conversation without dominating it. They ask question after question. Participants aged twelve through fifty contribute their ideas, receiving positive reinforcement from the facilitators. No conclusion is reached; there will be time for that in coming sessions. As the session ends, one of the participants makes an announcement in his capacity as chairman of the town council and leads a short discussion. About ten o'clock the lantern is extinguished. Small groups move off in a dozen directions, wrapping their ponchos more tightly against a cold misty rain. They leave quickly; the work day begins about 5:00 a.m.

I. Introduction

A group of Ecuadorian farmers spend the evening working and learning together in what we have come to call a nonformal education project and the facilitator approach. Along with many other farmers of the country, the facilitators have served for the past three years as community educators in their villages. They have taught the alphabet, skills for working with numbers, and problem solving. Making calculations, reading the capital city's daily newspapers, doing a better job of cultivating one's

own and others' land have been, among other things, the sub-products of our work. However, the most important intention has not been limited to the development of cognitive abilities, nor to the promotion of the functionability of these educative processes. We have not looked for reformist formulas nor alternatives to school. The Nonformal Education Project, as it has been called, basically sought two objectives: 1) to create or re-define methodologies and processes within which might be produced a learning-growth* relationship; and 2) to demonstrate that these processes are valid as instruments for social change, even when used in a nonformal atmoshphere, without paying prime attention to the conventional schemes and norms that are known as education.

The nonformal education experiment in Ecuador has been an attempt to use education as a tool for community development rather than personal, or economic gain. The Project's central purpose has been to demonstrate that education, re-defined in terms of revelant educational content and participatory educational processes, can release the creative energies already existent in Ecuador's rural communities.

Through this technical note we hope to share with you a description of one part of our work in NFE - the facilitator concept. For most of us it has represented the essence of the entire program because it involved people challenging and questioning their world. The facilitator approach was founded on the belief that in uncovering their strengths and understanding the contradictions in their environments, campesinos could begin to build and shape their lives on their own terms.

Initially the project functioned in about 26 villages on the coast as well as in the highlands of Ecuador. Each community, using different procedures, named from one to five people to participate in a training program in order to prepare themselves for work in their villages as community educators. The word 'facilitator' was chosen as opposed to 'teacher' to convey the idea of a different kind of learning relationship: catalytic as opposed to authoritarian, in an atmosphere where people learn together drawing upon each other's strengths.

---

*as opposed to a learning-dependency relationship so often the result of development programs which create further dependencies between the peasant and urban areas, cutting off any opportunity to be self-determining.

The focus of the facilitator approach was on education for critical understanding rather than information transfer; it was expression rather than reception;it was community action rather than increased purchasing power. The ultimate goal was to increase the rural community's capacity to understand and communicate its interest, to increase its potential for continuously recreating itself and the world around it.

In retrospect it is apparent to the Project staff that we have unconsciously promoted our values, imposed our educational "innovations" and exploited communities in the interests of our scientific evaluation, while consciously seeking to avoid imposition and exploitation. These results are no less deplorable because they were unconscious. They are tolerable only if they help us and others to see and resolve the contradictions for four years, contradictions between our philosophical context and our practical working environment, between our self-image and the image of our funding source, between our rhetoric and our behavior. We have had to be many things to many people in order to survive, and at times, even we were unable to separate the reality from the projected image.

-PERSPECTIVE-

From the moment we entered the village, the scene was ugly. Ten, fifteen, then twenty towns-people surrounded our truck. It was too dark to see their faces. "What is the purpose of your visit?" bleated an excited, drunken voice. "Fire her!" cried another. "How can a damned Indian teach reading?" shouted Don Perpetuo,ex-political boss of the town. Our driver feared for his truck, for his passengers.

Then, Don Perpetuo's priggish daughter, very white, and stylishly dressed, spoke indignantly. "After all, a teacher who has sacrificed enough of her life to earn a degree must have something to offer, no? But don't get the wrong idea, I don't want the job. I am going to live in the capital."

The project's field coordinator calmly explained the philosophy of non-formal education, and the specific approaches employed by the project. "Perhaps an Indian girl who has just learned to read is better suited to teach campesinos than a teacher with a degree from the city." As he continued, the crowd grew still. Even Don Perpetuo's daughter began to demonstrate some interest in what was being said. Then Enrique the field coordinator added, "Of course, I am a full-blooded Indian myself."

There followed a profound silence. The crowd had been defused, and a very basic prejudice challenged.

Two weeks later, I returned to the same Sierra community for a day to get to know Eugenia, the facilitator who had been under attack that night. She was a fine and courageous person. She was still giving classes in her home for those who dared brave the threats of violence. That night's class was effective and intimate. She obviously cared for her students, and her work.

The village's two other facilitators had long since succumbed to the pressure and left. Although a crowd had once thrown rocks at her house, Eugenia would not be frightened off. In the Sierra community nonformal education is a gusty business. She told of how she had been called a bitch and a communist, and then chuckled.

The driver and I had chosen to leave the truck well outside of town. It had grown very dark. We wouldn't have made it across the bridge to the truck without the light from her lantern.

As she accompanied us, Eugenia noted that, for all she knew, she might be killed on the way home. Then she chuckled.

As we drove off, we watched her lantern swing back up the hillside toward town.

II. Context

Being a facilitator in the highlands of Ecuador involves coming in contact with many dimensions of social, political and economic oppression. The educational challenge present in such a situation is great. To help understand the scope of the challenge in this section we will describe the educational reality of Ecuador and its relationship to the project team's concept of nonformal education.

-Education in Ecuador-

Most countries of the third world, Ecuador among them, have as a stated goal universal primary education by 1980. Urged on by UNESCO, they have since the early sixties made increasing efforts to expand their educational offerings. In 1972 Ecuador had increased its public education budget from the 1968 figure of 15.78% to 25.01%.[1]

---

[1] Plan quinquenal de Educacion Funcional de Adultos, 1973-77 (Quito: Ministry of Education, July, 1972), p.34.

Unfortunately this spending effort has not made schooling available to everyone, as promised. The Plan Quinquenal admits that about 20% of the 6-12 age group are not in school, and that of those who begin primary school only 28.1% finish the obligatory six grades. In fact, nearly half are gone by the end of second grade.[2] Paradoxically while there is a surplus of trained teachers, school construction efforts are unable to meet the demand for new classrooms.

Disparities between cities and country are masked by general statistics showing only national figures. In Ecuador, there are two virtually separate cultures, urban and rural. 61.4% of Ecuador's population is rural, but 86.5% of Ecuador's illiterates live in rural areas. A large portion of the remaining 13.5% were probably recent immigrants to the cities when the census was taken. While there are no reliable figures on children entering school, a safe estimate might be that over 1/4 of rural children never begin school whereas in urban areas the vast majority at least begin classes. Another consideration is the difference in quality between ruban and rural schools in terms of materials, physical plant and relevancy of curriculum.

Educational programs outside the formal system offer some alternatives. Publically financed adult education centers, located most frequently in urban areas, provide some learning opportunities, but the dropout rate is high. In any given year, between 40% and 70% of those who begin do not finish the six-month curriculum.[3] Privately sponsored NFE is usually geared toward skill training for urban workers.

Solely focussing on the educational realities of Ecuador, as we have done here, can tend to obscure our understanding of the network of inter-related conditions from which the facilitator project arose. It is also critical to remain aware of the entire social, political, economic context of the Ecuadorian campesino - great disparities of wealth, racial prejudice, economic exploitation, psychological dependency, to name but a few.

---

[2] Ibid, pp. 19-20.

[3] Unidad de Planificacion del Department de Educacion de Adultos, 1968-69 figures.

-Nonformal Education-

In order to place the facilitator project in its appropriate context it is necessary to understand something about the parameters of Nonformal Education in which the project was formulated and carried out. Contrary to what various theoreticians and experts profess, NFE is definable and its achievements are fairly predictable. Nevertheless, when concentrating on the search for definitions, one inevitable confronts ethical issues either moral or political, unless the participation in the search was particularly defined as amoral or apolitical. How can one become involved in an organization if s/he does not know what the scope and effects of his/her participation is? Surprisingly enough, a great number of consulting groups and academic organizations involved in NFE try to consciously avoid the question by refusing to clearly articulate their underlying motives. Academics say, "We are looking for knowledge per se and cannot concern ourselves with the political implications since by their very nature such questions interfere with the research process." Business consultants, on the other hand, proclaim that "the client is always right" and, as a consequence, produce NFE services that satisfy the interests of the institutions which are buying the services. Within these types of organizations, produce NFE services that satisfy the interests of the institutions which are buying the services. Within these types of organizations, the concept of NFE, which is by no means new, is developing and taking form. Little by little the demand for NFE is increasing, since it is perceived as a system or subsystem that, in some cases, complements, and in others, supplementes the formal educational system.

The traditional school system is considered too expensive and in economic terms, too inefficient, for poor countries. Drop out rates are extraordinarily high and with every passing day it becomes increasingly difficult to train the necessary labor for our country's industrial needs, thus, provoking great concern in the investment sectors of the United States to the north. On the other hand, social pressure increases because of unemployment, inflation and the energy crisis. The immediate response in the face of such a web of problems is the creation of a less expensive and more efficient educational system which, however, still functions within the framework of the present educational scheme.

In order to objectively define what education is in our dependent, and consequently, underdeveloped countries (or what they are capable of becoming), it is necessary to outleine the kind of society we would like to achieve; how we want to live and interact with each other; how to distribute income, and how we are going to govern ourselves. If, with NFE, we pursue the establishment of an egalitarian society founded on integrity, solidarity and respect, the underlying premises of education must be congruent with these concepts. Our hope resides in the conviction that the work of the project constitutes a major step forward in the development fo self-determination and education, which once begun, cannot be stopped.

In working to build such a society we as committed educators face the danger of becoming unwitting accomplices in the perpetuation of the status quo, by promoting superficial changes which only appear to alleviate inequities. We must instead address the more significant structural imbalances within the system the fundamental weaknesses which can be opened up to irrevocable change processes.

-The Concept-

Given that all of the members of the team came from different experiences and represented various class, ethnic and economic backgrounds, it is very difficult to speak of consensus (due to the diversity of the team) as far as the concept of nonformal education is concerned. For example, one of the first documents states:

> The prospects for significant improvement and, more importantly, substantial expansion in the size of Ecuador's formal education system are very limited. Ecuador now spends 4% of its GNP and about 25% of its national budget on education. Even the most optimistic estimates of rates of economic development indicate the impossibility of significant increases in the number of people served by the formal educational system. When combined with the inability of the schools to provide content and skills which are functionally useful to rural peoples, the need for serious experimentation with other approaches to rural education becomes very evident.[4]

---

[4] D. Evans and J. Hoxeng, Ecuador Project, Technical Note #1, p.5.

This affirmation, obviously functionalistic, as it only heeds the quantitative aspect of education, opposes the opinion of many of the Nonformal Education Project investigators. The option to create alternative systems to formal education without revising the underlying implicit values will result in serving the very same interests of the status quo. Continuing along these lines, the Project would become transformed into a reformist program, addressing issues of skill training and functional literacy without responding to the more crucial problems of social, political, and economic oppression. On the contrary, as two coordinators of the Project affirm:

> We believe that education should be a road to cultural, political and economic consciousness, by which both the people involved in this process and those on the outside will unite their forces so that the struggle will culminate in equality, mutual respect, and a common purpose.[5]

The emphasis in this case is more the process and kinds of unity among individuals during the initial organization period than on the actual content itself. What is the importance of the accumulation of information, or the pure learning of "marketable skills" if the individuals and groups continue to be dependent economically and psychologically, while being controlled politically. As the coordinators state:

> We believe that fundamentally, an educational program based on liberation places responsibility on the individual to seek his/her own education. If we continue to entrust education to outsiders or foreigners, we will continue to maintain this system of isolation and separateness. It seems that this dichotomy has been created to avoid participation toward social change.
>
> We could see that only on rare occasions does the campesino make free use of his/her word; that is, s/he rarely has his/her say. Organizations that have "permitted" the campesino to have his say are practically isolated cases. We still see organizations that are supposedly working with the farmers and yet do not permit him/her to express his/herself.[6]

---

[5] C. Moreno and E. Tasiguano, "Proyecto Facilitador," (unpublished internal project) p.2.

[6] Ibid. p.3.

-PERSPECTIVE-

> You know that the whole world thinks that we have no value, that we are stupid and ignorant, lazy and backwards, but they are wrong. I would like to see a person from the city try to weave a basket or spend a day harvesting potatoes. We work hard, we are capable people. We can grow and soar as high as that bird that is flying over Juana's house, you see it there? We have this ability. We must use it.
>
> A facilitator

III. Philosophical Assumptions

Since its beginnings, the Facilitator Project has proposed to reaffirm this belief: that the campesino has the capacity to direct his own development within his own patterns of inter-relation. Naturally, we began in a very naive way. During these three years the team of workers has confronted not only the values that are inherent to this ambivalent commitment, which places us between the sponsoring organizations and the needs of the people, but also that state of personal consciousness toward other human beings involved in the cause. "Today more than ever, the social scientists find themselves compelled to take part, to see to it that these social and political interests work.[7] Without having succeeded in giving ourselves a definite answer, each member of the team, with his/her own style and intensity, has personally or communally dealt with this matter.

> We were continually confronted with the existential matter of the "we, here and now." In this context we practiced being ourselves. We shared our past experiences, our frustrations and our hopes. We accepted from the start that all we had to offer the <u>campesinos</u> was what we ourselves were. If we, the group of workers, were dependent, we would project dependency. If the group accepted authoritarianism, we would elicit this same attitude wherever we went.

---

[7] Vease D. Bonilla, G. Castillo, O. Fals Borda, A. Librernos, "Causa Popular, Ciencia Popular una metodología del Conocimiento Cientifico a traves de la accion." (La Rosca, Serie "Por Ahi es la Cosa," Bogota, 1972).

Initially, some 26 highland and coastal communities participated in the project. Each village named from one to five facilitators who made up the initial work group. The type of relationship we developed with the villages and the facilitators themselves varied greatly depending on geographic and cultural conditions, as well as on the expectations of the project staff and on the community members. Nevertheless, three elements held constant. First, complete and unconditional respect for the community's social and cultural mores, their values and their ways of life. The strongest conflict happened at the beginning of the relationship when the communities expected us to behave in the same ways as the traditional "change agent". Since we made every effort not to be condescending, the first reaction was always one of wonder because we were not playing the patronizing social worker role. People were surprised because this kind of relationship did not fit into their problems; we did not offer them material benefits; nor did we bring a detailed explicit curriculum. In short, we were different, in the neutral sense of the word, we never considered ourselves better or worse extension agents with respect to other development groups. However, we still had to constantly deal with the peoples' role expectations of us. By extending all the customs involved in campesino hospitality--the traditional invitations, the toasts, the gifts, and the honor of serving as Godfather--they consciously or unconsciously tried to place us in an already familiar role, that of the institutional change agent. All of these attitudes and expectations are an integral part of the culture and, at the same time, are manifestations of dependency. Because these expectations of the social mores which had developed over generations of interactions, the NFE team never refused them but neither did they accept them without question.

Secondly, using the real world as a base meant the acceptance of the campesinos and of ourselves as part of a dynamic and historic process. Basing our work on this premise caused our patience to be tested constantly and showed us how full of contradictions our world was; that NFE in theory was one thing, and in practice, another. At times, out of frustration, we resorted to directive, authoritarian stances. More than once

the team pressured the facilitators to organize literacy centers. Later when, due to low attendance, these centers stopped functioning we realized how mistaken we were in trying to force these strategies onto the community.

Using the real world as a base also meant admitting the existence of institutional limitations and of presently existing structures within which one has to function. Awareness of these limitations and an analysis of the obstacles helped promote the desire for change and for the ultimate act of change itself.

Thirdly, when designing NFE activities which are oriented toward social participation, it was always important to consider the need for a substantial change in the political and social situation. It was also imperative to keep in mind the positions of all individuals and groups involved in the action. In other words, if we begin working from the historic reality of a society, we have to manage within its limitations and limits of tolerance. All social action implies a reaction that can be anticipated by the actors and certain reactions weaken the objectives which supported the original efforts. Only those individuals directly involved have the right to decide whether to implement or to refuse an idea. The facilitator can provide information and support the decision making process but the ultimate strategy must remain in the hands of those affected by the consequences. NFE was conceptualized by the project as an instrument of social participation; all the other intervening activities such as literacy, cooperative theory, agricultural techniques were nothing more than steps leading toward that participation.

The project developed from certain educational assumptions about people and their interaction with the environment--that we intended to establish and confirm within the context of the implementation and culmination of the project activities.

1. that people have different learning styles which are composed of varying combinations of four basic processes: experience, reflection, conceptualization, and affirmation of reality. Consequently, educational activities should contain elements of all four processes.

2. that people learn more easily in situations of mutual respect, cooperation and trust. Thus, the affective aspects of an individual cannot be divorced from their intellectual and cognitive growth.
3. that people learn when the subject matter is immediately relevant to their existence.
4. that people learn when they set their own goals and actively participate in the decision making process in the learning environment. In such activities, individuals are the subjects of the learning process.
5. that being part of humanity and the act of learning both involve the active transformation (change) of the environment.
6. that people develop to their fullest potential only in dialogical situations.
7. that each person is a human being filled with a myriad of infinite experiences from which all can learn.

-Perspective-

These last six months that I've been at the education center have been both good and bad for me. They've been useful because I've learned a lot about math and writing and about life. This gives me great satisfaction. They've been bad because now I have some concerns that I didn't have before and now I react differently. Let me tell you what happened recently.

I went to the processing plant to sell my rice crop. The man in charge weighed the 800 lbs. as he had always done in the past. "You've got 520 sucres worth here," he told me.

Having checked carefully before hand, I told him he was wrong. He weighed it again without saying a word, wrote down something on a piece of paper and said, "You're right. Your rice is worth 620 sucres." Looking at him directly in the eyes, I insisted that it was worth more. Surprised he asked me how I knew that there was something wrong in his calculations. I explained to him that I knew math and other things, too. "Ah," he said rather perturbed, "these hillbillies that think they can read and write are becoming uppity."

He made some more calculations on his paper while I stared at him. After a while he shouted angrily, "700 sucres!" that my rice was worth more than 800 sucres but now he was angry and I did not want any problems.

So you see my friends, learning can be both good and bad.

IV. Facilitator

During the course of the project eight separate facilitator training programs took place, four given by facilitators themselves. The first training program was sponsored by CEMA[8], an Ecuadorian educational consulting group who participated in the conceptualization of the facilitator project. To differentiate between facilitator programs we called the first groups trained by the project staff - first generation facilitators, and those trained by first generation facilitators - second generation. The work began with the selection of communities.

Selection Process of First Generation Facilitators

One of the original principles of the facilitator project was that communities themselves would choose a team of 3 or 4 facilitators. We believed that in this way they would be more readily accepted by their respective communities, and being a part of a team, they would be able to develop horizontal relationships with fellow villages revising traditional authoritarian patterns. Numerous experiences in the past have indicated that leaders are often rejected by their peers when chosen by outsiders. Consequently, because so much of the facilitator activity is based upon peer trust and confidence, the community selection process is of vital importance.

Facilitator selection for the initial project sponsored training programs functioned in the following manner. One or two project

---

[8]Center for Motivation & Consulting (Centro de Motivacion y Asesoria) Centered in Quito, Ecuador.

members would visit a number of communities within a given geographical area over a period of two or three days. The team selected communities on the basis of:

1. low previous intervention by development agencies,
2. relative accessibility to each other and to a major highway,
3. some demonstration of community participation in civic action, and
4. receptivity to the project goals.

During the visits, the project team would talk informally with random members of the communities trying to determine if they were interested in education and to invite them to select facilitators.

The reasons an individual volunteered to become a facilitator varied greatly. Hope for financial reward was certainly in the minds of many. Others saw it as a possibility of obtaining an educational experience in order to increase their capacity for work and action in the community. For some, the prestige associated with the title of community facilitator and the probable association with apparently powerful outsiders were important. Because the concept of a facilitator was totally new, few really understood what they were being asked to become involved with.

At one of the initial visits by the field team to Tutupala, Ecuador, a group of campesinos asked:

> What do you suppose these blancos (whites) really want? Why should they suddenly be interested in us? They must be either missionaries or communists. I remember those government people that came a while back and promised us running water and electricity, and then, nothing. Why should we get involved again? But did you see the guy with the glasses who drank the gourd of chicha?[9] After all, if we don't participate we won't know. Come on let's see what happens.

---

[9] A traditional Ecuadorian alcoholic drink made of corn.

At this point, a general meeting was called in which the project field coordinator would present the facilitator concept to the community. The coordinators then suggested a series of qualities that they felt were important for a successful candidate.[10] The list of characteristics which we naively presented to the communities were the following:

1. a moderate level of literacy,
2. willingness,
3. residence in the community, and
4. acceptance by the majority of the community.

The community was then left to decide if the project was useful and who they would choose to be trained as facilitators.

In actuality, the "community selection process" came to mean a variety of things. In some communities the traditional leaders would simply name someone to be facilitator. Other communities held meetings in which people were selected in a more or less participatory process. In some, volunteers were automatically chosen because no one else was available.

-Selection Process of Second and Third Generation Facilitators-

The selection process used by the facilitators in their training programs differed from the initial process in several ways. First, it was much longer in duration. Facilitators (first generation) would frequently visit nearby communities over perhaps a six or seven month period talking with people about their experiences, discussing common problems, singing, or playing guitar music. These activities had no precedence in relations between certain communities because of previous traditions of rivalry.

---

[10] Later we would come to understand that this policy was a form of manipulation.

Second, this process was a more natural, spontaneous process because the facilitators did not visit the towns with the expressed intent of training new facilitators. The suggestion for training arose more or less naturally from the interest generated by the enthusiasm of the facilitator, the novelty of their approaches, and the concrete results of facilitator community activity.

Third, where in the original project run programs, the team chose participant communities on the basis of certain criteria, subsequently facilitators offered their learning experiences to any community which showed interest.

And finally, the facilitator trainers played a more direct role in the selection of the program participants. Over the months of visiting communities, the first generation facilitators had developed strong relationships with certain people who by their conversations and participation in activities, demonstrated a sustained interest in the work of the facilitators. Some of these people may have been old acquaintances of the facilitators, some relatives, some town leaders or some just interested strangers. While the trainer-facilitators actively recruited and selected participants, at the same time, they realized the importance of informing the community as to the nature of the project and the importance of asking for suggestions from the traditional town leaders.

In reflecting over the different approaches taken by the project field coordinators and the first generation facilitators in selecting communities and participants, one team member said, "We came into villages with our big, beautiful cars, our fancy boots, smoking Marlboros, trying to explain an idea that, at that time, hadn't even been fully conceptualized. We dressed differently than the campesinos, behaved differently, and while speaking the same language, communicated differently. Sometimes we tried to imitate them and became condescending. That's all we knew how to do then.

What credibility did we have coming into villages talking about non-formal education and concern for social justice? As the first generation facilitators promoted and designed their own programs, we saw this action as the natural bridge between the project and the new villages."

-Training-

Although we recognize that the term, "training", has an ethnocentric and dehumanizing connotation to some people, we use the word internally in the project to describe the learning experiences. In reality, we use the word to refer to a series of learning experiences based on a dialogue and critical reflection. These activities were always designed and implemented with the participation of the community. We realize that the narrowness of language sometimes limits the ideas we are trying to convey, but rather than invent new words, we have chosen to redefine old one.

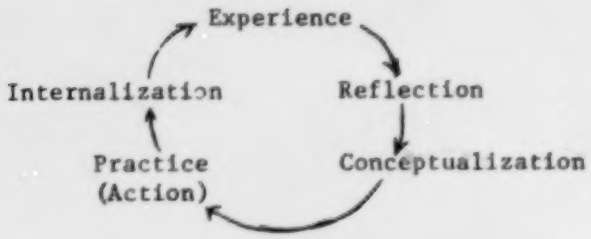
In regard to style, it is possible to differentiate between the training organized by the project staff and that conducted by the facilitators. In the first case, the experiences were more systematic and structure , and sometimes artificial. The "institutional culture" always remained, for good or for bad, as a reflection of us.

The training which was designed by the facilitators was authentic, emerging spontaneously from the culture, and therefore, stimulating open and honest conversation.

These distinctions did not hinder the concept of growth and development which was present in both types of training. The main purpose of the training was always the development of the potentialities of the community in order to break the myth that change always came from the highest levels of power. We hoped, with our participation, to create a level of activism which fostered the self-actualization of the community in order to promote the priorities of communal labor, group organization for decision making, redefinition of relations

with the power structure (which always is located in the urban areas) and the increase of communication among the neighboring villages.

The training process followed the experential learning cycle and a continuous spiral, which at each level created an increased critical consciousness.



All of the activities were designed to model the sequence of learning. In spite of the fact that the trainer or the facilitator assumed the responsibility of designing and preparing the experiences, at no time was s/he isolated from the process and ramifications which developed.

However, the repetitious nature of the process can easily lead to a vicious circle and to a meaningless ritual. Consequently, it is necessary to create points of dissonance or confrontation so that learning is consistently redefined. Only in this manner of constantly transforming the process and the content can the dynamic of collaborative learning and development be reached.

We have consciously chosen a dialectic road toward change and our obligation as "educators" is to create "ripples" in the world in which we function which will eventually cause additional changes.

At the same time, education for liberation means assessing our own fundamental and traditioanl beliefs in the values of an individualistic society. It means living collectively and collaboratively in order to create a better world. To a great extent the role of the educator is to destroy the myth that exploitation is inevitable.

The flow and choice of given activities depended on the trainer's perceptions of the group's and individual's development,

but usually contained the following areas:

a. trust building in the group
b. negotiation of course objectives and schedule
c. team building
d. conscientización (critical analysis)
e. literacy and numeracy teaching methodology
f. project games
g. community goal setting and problem identification
h. problem solving
i. evaluation

With the cultural, linguistic, and ethnic differences of each of the regions in which we were working, each seminar was different in process and content However we'll try here to describe the general dynamic of the process which was constant and valid in all of the meetings.

I. Training Sessions

During the first week, the training sessions began with a short introduction about the background of the project. The trainers began the process of creating a climate of trust and mutual respect in the group through a series of experiences, that increased the level of communication among participants. Individuals paired off with someone they didn't know and were asked to spend about 15 minutes talking with each other about themselves, sharing the more obvious information like name, age, profession, to the more intimate, aspirations, concerns, feelings, and personal motivations. Returning to the group as a whole each person presented his/her partner. Besides providing everyone the chance to know something about each participant, this experience also allowed everyone to speak, and was a start at breaking through the "culture of silence".

In order to design the course according to the needs of the individual group, the trainers next asked the participants to divide into their respective community teams to discuss what they hoped to

learn from the program. In the group as a whole, the resulting learn objectives were written on the blackboard, discussed, and compared with the project objectives. On the one hand, this activity permitted each group to examine everyone's objectives visually, but more importantly it provided the initial support to reinforce the acceptance and dignity of everyone's ideas. If the trainers felt that they couldn't meet some of the objectives, they explained their limitations; and if on the contrary, the participants considered some of the goals irrelevant to their needs, their reservations were discussed openly until consensus was reached. An example of the list of participant objectives is:

1. to learn more about literacy and the teaching and learning process.
2. to become respected by the whites and to defend ourselves from them.
3. to conquer our fears.
4. to think.
5. to speak with the whites so that they listen to us.
6. to obtain what we need, such as running water and electricity from the government.
7. to learn how to organize meetings.

At this point, participants and trainers negotiated the work schedule and other course related details. Hopefully, one of the results of these initial activities is that participants begin seeing themselves as having an effect on the training process and also on the possibility of effecting other elements of their lives. To summarize the day's activities, participants drew and captioned what had happened during the session. During the first day of the training, participants began drawing the trainers as giants. As the course proceeded, the drawings of the trainers and participants became the same size.

Depending on the atmosphere of the group, the trainers chose an exercise that was oriented more toward team building, opening up the group to discussion or one that moved immediately into critical analysis. In the first case, we might have selected the simulations, Lazurus and the Blindman, an exercise in which participants paired off, interchanging the roles of Lazarus and the Blindman. After about 20 minutes, the entire group talked about how they felt, their perceptions and how the experience applied to their daily lives and to the community as a whole.

Sometimes they began discussing different leadership styles and categorizing the conduct of authority.

In the cases where it was decided to work directly with consciousness raising, we began with questions such as: "Who am I?" "What are my abilities?" "Can I do anything?" These questions have a certain introspective quality which served to stimulate self awareness, which because of colonization, was almost entirely lacking. The training leaders took the role of guides as opposed to lecturers encouraging participation and analysis from the group. In many cases at first, the participants shared secret frustrations, depressing past experiences and humilating situations. This phase was important because it was valued by all members of the group. In this process of "naming the past", the participants found common concerns which produced a cohesion and group identity. At times, it produced long moments of silence.

Sitting in a circle one of the trainers began an exercise designed to critically analyze the participant's relationship to his/her environment. After a short lecturette emphasizing that while the conditions man is born into are different, those differences should in no way make man feel inferior to those around him. Stress was placed on the universal characteristics of man. "The blood that runs through all of us is red. White people, mestizos, Indians, Blacks, orientals, men of different races are all born with hands, feet, eyes, and the capacity to think. Why should we feel inferior? At what moment in our lives did we lose our ability to be human beings? Could it be, perhaps, the day we were born Indians? Were we, perhaps, born missing a vital organ?"

A silence filled the room. One man responded, then another until the room was filled with conversation. "No, our lives are different because we live in rural areas that are poor. My village doesn't even have a school. The children must walk 5 miles to Balsayan and then the teacher often doesn't come. There are no books. In the city, children go to big schools with libraries and buses that take children

to school." Little by little, they delineated the contradictions within the rural areas--between the cities and the country. At first, they rationalize: "The hacienda owner is rich because he owns a lot of inherited land and it in is inevitable that we work for him. Everyone takes advantage of us and treats us badly. Lawyers take our money and do nothing for us; doctors tell us we have trouble with our livers and prescribe expensive treatment; venders in the markets overcharge us." This rationalization is to justify passivity and non-action.

To challenge participants into further analyzing their purpose and relation to life, the trainers asked each person to thoughtfully examine the questions, "Who am I?" "For what reason do I exist?" In varying degrees of awareness, people began to verbalize elements of their own existence and relationship to society.

This practice of abstraction was further supported by exercises such as "Hacienda" which attempted to create the foundations of critical thinking and analysis. In this context, the conditions in which the campesino lives slowly lost their sense of inevitability and of God's will. The conditions were changed into tangible realities. Poverty and backwardness were demystified in proportion to the amount of analysis. "Hacienda" at times took all day, but in the process fundamental issues were raised for the group.

Building upon the "Hacienda" experience, the trainers may decide to analyze a general theme from the dialogue. Using a photograph, for example, they discussed, "Why are we poor?" The image of poverty which was captured in the photograph was decoded using Paulo Freire's methodology. The participants broke into small groups to discuss the reasons for their poverty, each member having an opportunity to contribute his/her opinion. After an hour of analysis, the entire group came together to share and debate their conclusions. Some participants tended to blame themselves for their conditions. "We drink too much, we're apathetic, we don't think, we have no education,' we aren't organized", ignoring the structural limitations which the social, political and economic system placed upon them. At this point,

the trainers reacted to each question with "Why?" in order to cause the participants to analyze the conditions of their lives. Each one began to question his/her own consciousness (magical at first) and later began to see the relationship between cause and effect in his/her life and the existing contradictions.

An effect of such patient and continuous work was the transformation of self pity into active participation. Analyzing the causes and effects of the situations, the groups of campesinos destroyed the myths of inferiority and inevitability.

Probing deeper into the reasons for their poverty, the group clarified certain vulnerable areas in their lives which needed to be strengthened: leadership, organization, relationship with authorities, communication, awareness of exploitation networks.

Various experiences which provided time to reflect about these important areas were presented: a sociodrama demonstrating various leadership styles, a ring toss game showing different levels of risk-taking and their relationship to decision making, a communication exercise involving the nature of rumors and misunderstandings, a puppet show presenting several aspects of the local power structure, a song reflecting social concerns. In the end, all of these elements served to assess the real world by casting doubt on the social taboos which are fundamental to the existence of an egalitarian society.

At the end of a week of meetings, the participants met with members of their own communities to again discuss, analyze and then redefine their community's most pressing problems. On occasion, they drew maps of their villages and their outskirts in order to visualize the relationships between the problems, the priorities and the realities. Location within the geographic context is crucial and is linked to the previous concept of pinpointing the socio-economic conditions.

Summarizing the first week's activities, the course built: confidence and mutual respect on the individual level; a spirit of solidarity on the group level; a critical knowledge of the social forces which invade rural life; practice of the analytical skills related to

group reflection; and awakened an awareness of critical consciousness. An interesting aspect of this week was that while the group was submerged within the dialogical process which changes its consciousness, the individual participant was also internalizing the skills that s/he would be using in his/her community. Thus, it was process in which each one gained in critical awareness (including the organizers), and at the same time practiced the skills that would continue the dialogue and the action.

In the second week of the training, emphasis was placed on providing the participants with an overview of the educational materials and concepts which had been pulled together by the project staff. This week could also begin with a discussion of traditional education and its effects on the campesino population. This analysis did not take place in a vacuum since the first week's discussion created a broad base, while the relationship between the participants had matured. The initial anxiety with its diverse roles had disappeared almost entirely and had been replaced by a cooperative, cordial environment. Although the participants were not aware of the structure and content of future activities, they were no longer threatened from the unknown because of the presence of a previously created environment of mutual trust, cooperation and interest.

There are many activities that can be employed during the second week such as the following:

1. Brainstorming, in which the question, "What do the teacher and student bring to the learning and teaching process?" was posed. Different lists of the characteristics and contributions which each one brought were defined. The teacher brought: knowledge, wisdom, teaching materials. The student brought, by contrast, ignorance, nastiness, bad behavior. The responses derived from the process of brainstorming prevented participants from rationalizing their responses. An analysis of the responses was made by the participants enabling them to discuss their stated attitudes toward students and their perceived behavior.

2. Sociodramas, in which the organizers and the participants role played different types of teachers: authoritarian, lax, benign,

paternalistic and others. In this way they role played the ideal teacher's cognitive and affective style.

3. A combined method of introducing the alphabet based on the methods of Sylvia Ashton Warner (an organized system of the introduction of words which are fundamental to the learner) and on the method of Paulo Freire (generative themes). This systematic combination suggested six or seven ways of introducing the learner to the critical first steps of literacy. It was an effective group technique. After reflecting critically and conceptualizing, the participants spontaneously began to practice. Sometimes these sessions took place in literacy centers with the aid of adult education teachers. Although these teachers did not yet agree with our unorthodox methods of teaching, they lent us their facilities.

4. Direct relationship with [illegible] members of private and governmental agencies. Frequently duri[illegible]e second week, we were visited by representatives from such organizations either out of curiosity or simply for administrative reasons. These visits often caused unwarranted distractions but they also provoked heated discussions at times, in which the campesinos had an opportunity to confront and challenge authority figures. For example, during the visit of one official, he began his discussion in this way:

> It is a pleasure to be here today to witness your efforts in preparing yourselves to be more intelligent participants in the life of our nation. The intelligence of the human being depends on the social environment to which he belongs. . . .

Some of the group looked uncomfortably at one another and slowly raised their hands.

> Excuse me, doctor, but I don't think that is right. We are just as intelligent even though we have been raised in and live in our humble villages and even though our parents did not speak Spanish. The only difference is that we did not have the opportunities that other more fortunate individuals did, but that does not mean that we or our children are fools.

This tense situation was considered as a learning experience by the facilitators.

One of the training strategies which appeared constantly throughout the weeks was the division of the participants into work groups. This almost always created experiences of intense, challenging dialogue which rarely occurred in the life of campesinos. The groups were divided by interest, by area, and sometimes, by chance.

II. Training Problems

One of the underlying premises involved in effective training was the establishment of an atmosphere of trust and confidence. Unfortunately, due to the external pressures on the project to allow officials and visitors to participate, trainers had difficulties maintaining the level of inter-group confidence. Offering materials and promises of jobs, the observers behaved in the traditional authoritarian manner, reinforcing the very paternalistic relationships which the project was attempting to change. These visits also caused breaks in the flow of activities. Because experiences follow a design based on a cumulative build-up of shared activities, observers intervening at random interrupted the flow of the patterns.

Fear that the project was either communist or evangelist sometimes limited the participation. The educational fair, an independent activity on the part of the facilitators, illustrates an incident involving the use of a truck which belonged to the Ministry of Education which we were using to deliver audio visual aids. The bus, painted with the words "bibliobus" (mobile library) Ministry of Education, was thought to be advertising biblical activities in an anti-catholic community, and the truck was stoned.

Occasional logistical problems occurred which caused minor inconveniences. In the first two training programs, Banos and Cachisagua, difficulties occurred concerning presentations of methodologies and materials. The Banos group did not capture the 6-step literacy method until they were able to practice the method at length in literacy centers in Quito. Being the first Quechua group with which the project worked, problems for trainers in Cachusagua centered around language and culture. In developing "Hacienda" a project field coordinator had carefully tran-

slated the game into Quechua only to discover that the participants did not read the language and had never seen material written in Quechua. Because the economy of Cachisagua is based on the barter system the game, "Mercado", which uses money as a means of exchange, was not understood.

Sometimes religious conflicts between Catholic and Evangelist participants seriously fragmented the group. However, the situation provided an opportunity for open discussion and in many cases a beginning at reconciliation between factions.

-Delimitation of the Facilitator Model-

The facilitator model is a concept that cannot be defined in scientific terms nor talked about as a concept with specific and predetermined characteristics. For the Project staff the concept has been more of a dialectical process that has been in constant re-definition. To speak of the facilitator model as a pre-packaged training component is to negate the creativity and power of the campesino or any other people to continuously recreate the world about them. Thus, the training process described in this chapter should not be looked upon as a series of workshops or exercises that after two or three weeks will change the social behavior and the societal conditions of a person or a community. Such change takes years if not generations.

-Facilitator Profile-

> He is approximately twenty-five years old and works on a small two or three hectare farm in the mountains of Chimborazo or Tungurahua. He earns approximately sixteen to twenty dollars a month growing potatoes, beans, corn, or barley, and selling them in the local markets. He grows small agricultural products also for home consumption. Married, with one or two children, he lives with his family in a small adobe shack. There is no electricity nor water in his home, but he is proud of his home and tries to make improvements. He is basically optimistic about bettering

himself, although he has no illusions of becoming rich. His dream is to obtain more land, earn more money, better his present home, and give his children a better life. Although he began primary school, he dropped out after two years of education to work the farm with his father. School was not particularly an enjoyable place for him, but he did learn to read and write sufficiently to help others in his present facilitator classes. He is skeptical about what the government can do to help the rural population in Ecuador, and since joining the facilitator program he realizes even more the ultimate responsibility rests on his own efforts. Attitude and behaviorial changes are coming fast these days, as the program is changing him to become a new man. Profound changes are taking place in his views of life, what he wants to do with his life, and how he can accomplish new things.

At this moment attempts are being made to determine the characteristics of a good facilitator and to define the significant variables of the facilitator model with the hope of replicating it in other countries. We view the future of such efforts with skepticism because by definition they deny the conscious participation of the community in the facilitator selection process. Facilitator characteristics can only be established by the community that elects him/her. Equally so, the selection process is valid only when the people affected decide on the procedures which are to be followed. Based on his/her own values and experience, the educator or change agent can decide that certain types of decision making processes are inadequate, but s/he does not have the right to impose such judgements on others. Impatience and the need for short term results can invalidate all the work done beforehand and even negate the humanistic principles upon which the project was founded. Only when one is involved in a dialogical relationship is it legitimate to suggest alternative processes and content for educational activities.

Many rural organizational development projects functioning in Latin America today have been influenced by a type of "behavior modification".[11] While on the surface appearing reasonably innocuous, the political content of pacification and reformism of such projects is great. It is for this reason that committed Latin American educators must maintain a critical awareness by constantly evaluating the implications of the projects that they sponsor.

-Implications-

About a year ago, while visiting the closing session of a facilitator course in Colta, Ecuador, we listened to the participants talk about what they had gained from the experience. In the heat of the conversation, amid phrases such as, "I have learned this" or "Now my eyes are wide open", one campesino said: "The most important thing that has happened to me this week is now I can look the white man straight in the eyes when he's talking to me." Without blinking an eyelash, he stared straight into the eyes of one of the members of the project team and continued, "and it's something I won't forget because now I can do so without fear."

The skilled researcher will immediately exclaim, "But how can we possibly evaluate principles which are subjective and which are so affected by other intervening variables!" Camus helps shed some light on this when he speaks of the contradiction of existential man who rejects the world as it exists without accepting the need to escape from it. The rebel "lies in his decision to be stronger than his condition and if his condition is unjust, he has only one way to to overcome it, which is to be just himself."[12] How can you evaluate justice or the search for freedom scientifically? Perhaps it is more appropriate a task for the historian to understand that:

---

[11] Conflict Management, Organizational Development, Group Dynamics and Sensitivity Training.

[12] Albert Camus, An Essay on Man in Revolt (New York: Vintage, 1956) p. 30.

> **Freedom is a path made by walking. . .[the facilitator is] the one who lives within and is committed to people interpreting and loving the historic signs of his/her time, without rejecting his/her biography nor place in which s/he creates life. Freedom consists of living in radicalism, constantly reevaluating, understanding the anarchy of love and searching out the truth which is so often hidden. To live in freedom is to dedicate yourself to making history.** [13]

One cold evening, high in the Andes a group of friends gathered around to sing a song they had just written together. Their voices filled the valley with a challenge to us all.

Campesino ecuatoriano de la costa y de la sierra	Ecuadorian farmer from the coast and from the mountains
Lucharemos siempre unidos separados no podemos.	We shall always struggle together as separately we could not.
Es la voz de nuestra raza que grita liberación	The voice of our race cries freedom.
Si no nos dan le arrancamos porque somos valerosos.	If they do not give it to us we will seize it because we are brave.
Andan diciendo los blancos que nos van a liberar. Para liberar a otros hay que ser libres primero.	The whites keep saying that they will free us. Yet in order to free others One must first be free.

---

[13] Educación Hoy: Perspectiva Latinoamericana (Bogota, Colombia) IV, July-August, 1971, p. 1. Translated freely from the original Spanish.

TECHNICAL NOTES OF THE ECUADOR NON-FORMAL EDUCATION PROJECT

Available Titles:

1.	The Ecuador Project (1972)	-	Discussion of basic goals, philosophy, and methodology of a rural non-formal education project.
2.	Conscientizacao and Simulation Games (1972)	-	Comments on Paulo Freire's educational philosophy, and discussion of the use of simulation games for consciousness raising.
3.	Hacienda (1972)	-	Description of a board game simulating the economic and social realities of the Ecuadorian Sierra. (Also known as "The Game of Life")
4.	Mercado (1972)	-	Description of a Market Rummy card game which provides fluency practice in basic market mathematics.
5.	Ashton-Warner Literacy Method 1972)	-	Description of a modified version of Sylvia Ashton-Warners's approach to literacy training used in Ecuadorian villages.
6.	Letter Dice (1973)	-	Description of a letter fluency game which uses simple participation games to involve illiterates in a non-threatening approach to literacy.
7.	Bingo (1973)	-	Description of Bingo-like fluency games for both words and numerical operations.
8.	Math Fluency Games (1974)	-	Description of a variety of simple fluency games which provide practice in basic arithmetic operations.
9.	Letter Fluency Games (1975)	-	Description of a variety of simple fluency games which provide practice in literacy skills.
10.	Tabacundo: Battery Powered Dialogue (1975)	-	Description and analysis of the impact produced by a recorder, such as feedback and techniques in programming, in a rural Ecuadorian radio school program.
11.	The Facilitator Model (1976)	-	Description of the facilitator concept as promoter of community development in the rural Ecuadorian area.
12.	Puppets and The Theater (1976)	-	Description of the use of theater, puppets and music, within the context of an Education Fair, as instruments of literacy and consciousness awareness in a rural community.
13.	Fotonovela (1976)	-	Description of the development and use of the fotonovela as an instrument of literacy and consciousness awareness in the community.

The Notes are available at a cost of $1.00 each. Please remit cash or money order with your orders.

Center for International Education
School of Education
University of Massachusetts
Amherst, Massachusetts 01002